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C. C. GOODWIN, - - - - Editor.

J. T. GOODWIN, - - - - Manager.

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'Phone 301.

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SMOOT NOT A CITIZEN.

In the Deseret News Apostle Smoot reaffirms his candidacy for the United States Senatorship and further declares that he has the same right as any American citizen to become a Senator, and the fact of his being a Mormon is no bar to his election. Further, that as a church member he stands on the same footing as any other member of the church.

There are several errors in the foregoing. The first is that he is only an American citizen in name. He owes a higher fealty to another temporal government than he does to the Government of the United States.

He is bound to it by the most binding oaths that can hold a mortal to a cause; to him the president of the Mormon church is, in authority, far superior to the President of the United States, though backed by both houses of Congress and the Supreme court. We saw this during "the reign of terror" in the '80s, when the then president of the church was defying all the authorities and laws of the United States, and when that president was telling his people that if the laws of the United States conflicted with the laws of God—by which he meant the despotism of the Mormon church—to obey the latter. And when hundreds of poor Mormons were being sent to the penitentiary because of the fear in their hearts of what would follow if they disobeyed the mandates of that church, Reed Smoot had neither the courage nor desire to proclaim that it was the first duty of a Mormon to submit to the laws of this free Republic. We affirm that such a man is no citizen of the United States in the sense of the understanding of earthly governments of what citizenship means.

He is in error on another point. He does not stand on the same footing as any other member of the church, except his brother apostles and the First Presidency. He is held as a quasi prophet and seer by the whole body of the Mormon people, as one to whom the presidency of the kingdom might come tomorrow. He has been "set apart" with rites which the world knows nothing of; he has reached a point in authority in the church which is so binding upon the Mormon people that we saw his brother apostles, presidents of stakes and bishops all scrambling like so many ward politicians in the conventions to secure legislative candidates who would vote for him in the Senate, and in the election, under orders from the chiefs of the church, Mormons by thousands

who had never before voted a so-called Republican ticket, voted for those candidates. That is, the reason there is a vast majority of the legislators-elect who stand ready to vote for him, is because the Utah theocracy, proceeding under the forms of the Republic, performed its perfect despotic work to secure for him a Legislature to elect him.

Suppose he were to go to the Senate and were to inclose in his certificate of election a truthful statement of the facts, how would he be received? It would read something like this:

"I was overwhelmingly elected by the Utah Legislature to the Senate of the United States. But that Legislature was selected for the purpose, and was elected through the order (or request, the same thing) of the chiefs of the church to which I belong.

"Under the superstition and fear upon the souls of the members of that creed, they dare not disobey counsel from those chiefs. Further, I beg to say that while I stand ready to take the oath prescribed for Senators, I can give only a subordinate fealty to the Republic of the United States. I was brought up to believe and do believe that such Government is but an usurpation; the only true temporal government in the world being that of God as it was handed down by him to Joseph Smith and which by regular descent fell in turn upon Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and finally upon Joseph F. Smith, and the apostles, of which I am one."

Does any one believe that he would obtain his seat?

But there is another and most serious reason why Reed Smoot should be denied a seat in the Senate of the United States. To give him that seat would be a notice to every young and old Mormon in Utah that the only path to promotion for them must be through their church. No matter what their abilities may be, no matter what just hopes may be theirs; no matter how eminent may be their achievements as citizens; their only hope of preferment lies in their obtaining honors in their church. This is a direct perversion of the spirit and of the principles on which our Government was founded and through which triumphs so magnificent and wonderful have been won.

Finally, Reed Smoot is not, either by education nor training, fitted to hold the exalted position of Senator. He grew up in a narrow groove; he knows less of the genius of American institutions than the ordinary boy of fourteen years of age. His life has been narrow from the beginning; all his ambition has been limited to devotion to a despotism and to gaining money, and save for his priestly office, there is not a soul in Utah that would have the audacity to even suppose him fitted for a seat in that hall that was originally dedicated as a reward for greatness and patriotism, and which is hallowed by the memories of a Clay, a Calhoun, a Webster, a Thurman, a Baker, a Benton and scores more of immortals who in the past made of it a more honored place than was the Roman Senate, when the awed Greek wrote back to his country that it impressed him as an assemblage of Kings.

SEE TO THE SCHOOL ELECTION.

Some good men have been announced as candidates for school trustees, such men as J. H. Brown of the Brown, Terry & Woodruff company, Mr. J. C. Cheesman, Thomas Homer, Judge W. A. Sherman, Thomas Weir and others. Gentiles should see to the nominations in every district, see that the very best material possible is nominated, and then work for the election of Gentiles up to and through election day. They may be defeated, but it is right to make the best fight they can and if possible hold the schools under Gentile control, for it will be a blow to the best interests of the city, to both Mormons and Gentiles, when the schools pass under Mormon control. This is not saying that there are not plenty of Mormons who, if left to themselves, would make good school trustees, but with a Mormon board, the business would be directed from the office of the First Presidency and there is no one in that office who by his acquirements, experience or training could make a competent trustee. It may be said that it is ungenerous to urge such a division of the people on school matters. But it is not a question of courtesy, but of self-preservation and the preservation of the schools, the keeping of them on the high plane where the old Liberals placed them. The high church officials have broken every pledge that they made to the people of Utah and to the President and Congress of the United States, every pledge through which Statehood was granted to Utah; their present assertions that they are not and have not been in politics are but adding insult to perfidy, and in the election of school trustees the only thought which Gentiles should entertain toward them should be that they are public enemies. Their hand was abundantly shown in school matters, when, after Mr. M. H. Walker was fairly nominated by Mormons and Gentiles in primary convention, an independent Mormon candidate was nominated by the dictation of the president of this stake, and every Mormon in the precinct was instructed to vote for him. That was notice enough, but after what has happened in Utah and southern Idaho during the past three months, if any Gentile is longer fooled or deceived regarding the intentions of the church authorities, or the obedience to those authorities on the part of the Mormon people, then such a Gentile wants to be fooled or deceived. Much as thousands of Mormons would regret to see the work which the old Liberals did for the schools undone, still under orders they will vote to have it done if so instructed (or "requested") to do so by their church authorities. When Statehood was granted, the Gentiles—the war being ended—went to work in good faith to have all the old differences forgotten and to build up in good faith an American State. People will remember the delicious calm that came and lasted for two years. But the chiefs of the great political and commercial machine called the Church of Jesus Christ of Latter-day Saints, could not bear to see their followers living like free American citizens. They began by ordering men who had been in polygamy, but who had separated from their plural wives, to live their religion. Then came the nomination and election of B. H. Roberts; then the selling of a United States Senatorship for money by the head of the church, and this year the shameful dictation of the church in the election of a Legislature